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NOTES OF THE WEEK.

ATTENTION is specially called to the report of the annual meeting of Winifred House, and our note in the leading article as to the Marian Pritchard Memorial Fund.

MR. JOHN HARRISON, President of the British and Foreign Unitarian Association, is the recipient of a fresh honour. The Emperor of Austria has just conferred upon him a knighthood of the Order of Francis Josef, for "conspicuous services rendered to the Austro-Hungarian poor." Thus our friend is thrice honoured, and we heartily congratulate him, for he is also a knight of the Legion of Honour of France, and of the Order of Leopold of Belgium.

A RECENT sermon on the "Family of Nations," by the Rev. Edward Cummings, colleague of Dr. Edward Everett Hale in Boston, contained the following suggestions, after a passage strongly deprecating the insane rivalry of naval armaments:—

"Yet the encouraging fact still remains that there is in the world to-day an enormous and unprecedented amount of mutual respect and appreciation among the peoples of the world; an unprecedented amount of genuine sympathy and fraternal feeling which really craves expression—which shows its eagerness to express itself whenever it gets a chance to cut the redtape of diplomatic relations and speak as man to man and brother to brother. The trouble is, this humane and normal craving for

expression ordinarily finds no adequate or appropriate outlet. The Governments of the world are always getting ready to talk war. If they have a peaceful mission to perform, they have to send a war-ship on the errand. If they have an errand of mercy, they have to do it in a battleship! I really think that what the world needs is more adequate machinery for expressing goodwill, and cultivating the peace and friendship which is the most important assets of civilisation—the best guarantee of prosperity and happiness and progress in art and science and industry.

"Who was it said that we ought to have a Department of Peace and a Secretary of Peace, with a seat in the Cabinet, just as we now have a Department of War and a Secretary of War in the President's Cabinet? And why not? War is one of the things a nation has to be prepared for. But it is not anything like so important as preparing for peace and cultivating relations of friendship. Isn't it about time to take that suggestion seriously, and have a Minister of Peace who shall ask for appropriations for making friendships instead of war-ships; who shall arrange national and international peace conferences; who shall give his attention to building up the Court of International Justice at The Hague; who shall try to substitute an international police force for the rival armies and navies which disgrace the world to-day? Why not have a Secretary of Peace, who shall work for the limitation of armaments, and the establishment of the Parliament of Nations, already foreshadowed by the Interparliamentary Union? For every dollar appropriated for war let another dollar be appropriated for peace. The time has come to recognise and advertise the fact that the cultivation of peace and goodwill is the chief business of a Government. Peace is the thing most needed to guarantee prosperity. International justice, and a properly organised family of nations, is the next great step in social and political evolution. It also represents the best aspirations of morality and religion. Why not organise the sentiment of the country and ask for a Department of Peace?"

THE Wesleyans are considering the advisability of establishing a permanent "Committee for Methodism in London." This committee would take over the work of the London Mission Committee, as well as of the Metropolitan Chapel Building Committee; it would deal with the circuits and chapels that by reason of changes in the population have ceased to be effective and prosperous; and endeavour to carry Methodism into neighbourhoods where

at present it is not, or not adequately, represented.

THE following interesting passage occurs in a paper read by Dr. Forsyth to the Society for Biblical Study: "For the order of churches to which I belong the private disuse of the Bible is peculiarly fatal. For this reason. The relation of our ministry to the church is such that the people choose and control the minister. That right of the church is based on the fact that, with the Bible in his hands, each member is, in principle, in a position to check the fidelity of the preacher, not to theology, but to the Gospel, which has its headquarters in the Bible, and a direct and equal appeal there to every soul. The common Gospel in the common Book is the common test. It is a relation which could not exist, would have no right to exist, were the preacher but a teacher, an expert dealing with non-experts. But with a free and open Bible used by each soul, all are experts, and there are no laymen in the Gospel for whose sake the Bible exists. If, then, the Bible is not used by our church-members, or if, being used, it is not understood, they have no means of knowing whether the preacher is faithful to his prime charge of the Word or not, and so their right either to call or control the preacher has no foundation."

THE desire for an "open brotherhood," and for a church that shall be catholic and free, is felt in many communities as deeply as in the group of churches among whom this paper finds the greater part of its readers. But the difficulty of realising the ideal is felt just as surely. Reviewing "A Plea for the Restoration of the Ecclesia of God," the author of which would have all the churches in one city to be organised into a single *ecclesia*, the *United Methodist* says:—

"There is an initial difficulty over the terms of membership. Will the declaration in the proposed bye-laws allow of a Unitarian or a Roman Catholic member? And if the Committees are to be of any service every member of them will need to be both a saint and a sage. How can the Committees do their work without fatally injuring the autonomy or individuality of each church in the Ecclesia." Evidently the time for making the town or city to be the boundary of the church, will be the time when *Unitarian* and *Roman Catholic* are mere historical names, names that call forth no more enthusiasm, and evoke no more suspicion, than Muggletonian or Ebionite; a man in that day will be devoted to his town and his church, not to a foreign bishop, not to some quasi-

philosophical doctrine. In the same way the open brotherhood will be a reality, when every man we happen to meet is openly a brother. But, as the reviewer just quoted reminds us, even dreams have their use.

MR. B. NEWGASS has established at the village of Frant, near Tunbridge Wells, a fund to apprentice the youths of the village to some useful trade, or help them to attend technical and other schools, agricultural colleges, &c., for the purpose of acquiring practical knowledge in gardening, farming, and other branches of agriculture. The funds may be used to enable them to become skilled workmen in any trade or business. This is an interesting effort to counteract the tendency to abolish apprenticeship and reduce among the men of that village, at any rate, the proportion of unskilled labourers. Though Mr. Newgass recognises that girls need training for domestic and home life and as nurses, as much as boys do for their trades, he is unable to extend the benefits to them excepting in case there are not sufficient applications from the boys.

MRS. HUMPHRY WARD addressed the managers of the L.C.C. elementary schools at their annual meeting on the grave dangers of the street as the playground of poor children. The idea of recreation schools, originated in 1887, has resulted in the establishment of twelve play centres in London where children are under the supervision of paid teachers as well as voluntary workers. Playtime is devoted to drill, dancing, gymnastics, singing, games and handwork. The older boys are especially attracted by handwork. Mrs. Humphry Ward considers that there is not enough of this training in the present educational system. It is remarkable, she said, what good effect such work has on the boys, and how it brightens their intelligence. Boys learn cobbling and become quite skilful in patching their boots. Drill she has not found so satisfactory as some other occupations. In the first year the average number of children was 5,000 a week; last November it had risen to 23,000. There is no limit to the expansion of these play-centres except the lack of funds.

DR. ROBERTSON NICOLL, in an appreciative notice of the late Miss Ellen Emerson, writes in the *British Weekly*:—"There are multitudes of pilgrims to the shrine like myself, who have the most vivid and reverent memory of Miss Emerson. It is now a good many years since I experienced her gracious hospitality, but the impression left by her grace, her beauty, her dignity, and, particularly, by her spirituality, is indelible. She was of those few of whom it may be said truly that they wear the face of an angel. . . The books which Emerson used so well were comparatively few, they filled only one side of a room which was not very large, but they were sifted and chosen, and they were also mastered, and I have seldom been more moved than I was at the sight of that room, which was the scene of much diligent, fruitful, untiring and happy labour. Miss Emerson's presence supplied all that was wanting."²¹

THE BOYS' OWN BRIGADE.

WITH reference to the fourth of the series of Special Services for Boys, held at Unity Church, Islington, as reported in last week's *INQUIRER*, the Rev. J. C. Ballantyne, hon. sec. of the Boys' Own Brigade, writes:—

These services have succeeded even beyond expectation, in drawing together, in religious fellowship, and under the happiest circumstances, the young lads connected with several of our London churches, and in revealing to them the strength and beauty of that free religious faith to which we trust many of them will give their willing allegiance as they grow into manhood.

The B.O.B. has been subject to a considerable amount of misrepresentation, side by side with the expansion of the movement, and it is right that some of the misunderstandings should be cleared away if possible.

Firstly, the B.O.B. is not the Boys' Brigade. This latter title belongs to the organisation which was the parent of all the many brigades for boys, but from which the officers of the 46th London Company were compelled to resign in 1899, on account of their theological beliefs. The Boys' Own Brigade was formed at that time, and exists, not for the spread of any theological dogma, not for the inculcation of the military spirit, not for the advancement of any one social reform, but to "increase pure and upright living among boys."²² "This object," states the Constitution, "shall be advanced by means of drill (not associated with the use of arms), gymnastic practice, instruction in "first-aid," life-saving, &c., musical instruction, religious services, and such clubs, classes, &c., as the officers may deem advisable.

The striking success of the Brigade method in dealing with boys is now universally known; but the officers of the B.O.B. are of opinion that the plan has failed to reap the best results, by reason of the workers dedicating themselves to other and lower aims than the full and true development of the God-given nature of the boys under their control.

Why should these young lives be used merely as so much material with which to build some association, some sect, some party? The fair structure which we would raise is the Association of Mankind, nation at one with nation, citizen in harmony with citizen, and, at the very basis of the social order, each citizen free and glad in the full, harmonious expression of his every faculty and power, in what Froebel has called the "realisation of a faithful, pure, inviolate and hence, holy life."

I quote from the great teacher because we look upon the Boys' Own Brigade as a truly educative association, striving for the "systematic cultivation of all the powers" of the young lives in our midst, "in complete equilibrium," welcoming and endeavouring to meet the spontaneous desires of the boy-heart for healthful, vigorous occupation, for a well-ordered life, for a life of comradeship, dedicated to a high and manly ideal.

If any man desireth to advance the cause of peace, we get more; invited to affiliate with the National Peace Council, supported by peace advocates of the highest standing; as touching temperance, inculcating its nobility; as touching

life-saving, using as our hand-books those of the "Life Brigade"²³; as touching the cause of physical training, found blameless; as touching the Church, impelled to our work by the faith that is in us, the dynamic of it all.

Further information as to the working of the B.O.B., how to start companies, &c., will be gladly supplied by the Rev. J. C. Ballantyne, 25, Wansey-street, Walworth, S.E.

THE *Christian Register* of Feb. 11 has several Lincoln articles, and the centennial hymn by Mr. Hosmer, which we also reproduce. From a sermon on Abraham Lincoln, by Dr. C. G. Ames, the following passage is taken:—

"A never failing fund of humour was his life-preserver, and it helped him to see things in due perspective and proportion, so that in the noisy crowd of small problems he could distinguish the greater, and lay out the leading lines of duty and policy. 'I never go snipe-shooting when the bears are in sight,' said he. This largeness of view goes with largeness of soul, and with that magnanimity which can overlook affronts and subordinate personal feelings to the public weal. Contemptuous ill-treatment did not blind Lincoln to Stanton's great capacities for cabinet service, and he made him Secretary of War and took his later rudeness good-naturedly. 'Did Stanton call me a fool? Well, he is generally right. And what kind of a fool did he say I was?' So when Secretary Chase offered his resignation because it had become known that he had intrigued to snatch from his chief his second nomination, Lincoln saw 'no reason for a change,' and ultimately made his would-be rival Chief Justice of the Supreme Court. In the same spirit he had once bathed the face of a rowdy whom he had pounded black and blue for indecent words spoken in the presence of women.

"Emerson said of Lincoln, 'His heart was as great as the world, but there was no room in it to hold the memory of a wrong.' Lincoln himself wrote to a friend: 'Speed, die when I may, I want it said of me by those who knew me best, that I always plucked up a thistle and planted a flower where I thought a flower would grow.'

"Thus he made the most of himself by making much of others, by living for interests larger than his own. Many anecdotes illustrate how he 'fitted' into his various relations—domestic, industrial, social, civil, and national. Firm as a rock, he was yet tender with the gentleness of Jesus, gracious to the ungracious, and reasonable with the unreasonable. Centuries hence men will read of his pardoning the young soldier condemned to be shot for being overcome by sleep when on sentry duty. 'I think,' wrote the Commander-in-Chief, 'this boy can do us more good above ground than under.' The lad returned to the ranks and died a hero, in defence of the flag."

TO CORRESPONDENTS.—Communications have been received from the following:—A. M. B., E. C., C. H., F. A. M., A. T., F. T., J. C. V.

OLIVER GOLDSMITH.*

SOMEWHERE about twenty-five years ago I wandered, new to London, through the intricate mazes of the Temple. The friend at my side had introduced me to the Hall and made me acquainted with its Shakespearean traditions, to the church with its Templar monuments and ancient organ, to Bride-court and Pump-court, and the beautiful restfulness of Fountain-court. And bit by bit I had learned from his enthusiasm to people the courts and buildings with the men who had lived and worked there, and with those not less real to us both whom the great novelist had made to walk there. Finally, passing the circular church of the Templars, we strolled along a little court abutting on its northern side to examine a low tombstone that rose above its flags. The name thereon was that of Oliver Goldsmith, and to my delight we found the stone freshly strewn with sweet-scented violets, not arranged in any formal order, but cast down thereon in "most admired disorder," a tender, loving, fragrant offering to one whom all men who ever knew him came to love.

As far as words can ever convey the message which a flower will tell at once, this little biography, which the Rev. E. S. Lang Buckland has contributed to the Miniature Series of Great Writers, is just such a handful of tender thoughts showered down by a lover upon the grave of a friend. It makes no pretension to greatness, its author disarms criticism by confessing that it is merely a compilation. Everything that could be learned of Goldsmith's life—and in its most interesting phases the only means of learning this is through the careful reading of his own writings—was gathered up for us by John Forster. Everything that needs to be said by way of criticism or appreciation of his poems, essays, plays, and miscellaneous hack-work for the booksellers has been written again and again. Men such as Washington Irving, Sir Walter Scott, and Thackeray have set him for us in the place he occupied among the wits and writers of his day. We have long ago made up our minds as to the particular niche he occupies in English literature; and his strength and weakness are alike known to us. But there is always room for the kindly word which tells over again the facts as they are known, which passes his follies with gentle censure, and can wax eloquent over his generosity, which can dismiss his vanity in a single phrase, but linger over his kindness to those who were even more embarrassed than himself, and which leaves us at the end with a fresh glow of appreciation for one who has been our companion in the school-room, who has given us wholesome laughter from the stage, and who has taught us lessons which grow the deeper in meaning as life's experience brings us wisdom to read them in his prose.

Welcome, therefore, to every lover of Goldsmith will be this little book; welcome even because of its smallness, for its purpose is rather to remind us than to teach; welcome because of its daintiness of form and of phrase; welcome, too, for the fitness of the illustrations it contains.

One word only of adverse criticism occurs to one to pen, and that in regard

to a matter of detail. To what extent are we justified in calling a celebrated man by the nickname whereby he was familiarly known to his friends? It is to David Garrick we owe the couplet which makes us sometimes speak of Oliver Goldsmith as Noll. It is very doubtful whether there ever were half a dozen among his most intimate acquaintances who would have ventured to use this nickname. Yet in the earlier pages of this book it occurs again and again, and sometimes in the phrases "Poor Noll," and "Dear Noll," which are apt to look like patronage or impertinence before one has learnt how true a lover of Goldsmith Mr. Lang Buckland is. It is a question of taste, merely, but it would seem to be better to convince one's reader of the reality of his affection for his hero before introducing him in such an intimate fashion. I wonder, also, whether Mr. Buckland could he possibly meet Dr. Oliver Goldsmith, in Fleet-street, would venture to address him as Noll! or could he meet Dr. Johnson, what would be the result of his referring to his friend Goldsmith by that name? But this is merely a detail which detracts nothing from the tender graciousness and the well-founded admiration which is so aptly summed up in the following words:—"Oliver Goldsmith was the most pure and suasive spirit of his age. To this day his gentle touch and soothing spell, by that magnetic power that flows through purity of sympathy, still sway the heart. His charming radiance and pure divine delight move and master those who admire and honour this all-loving soul and most graceful writer. In reading his works there is for all, and there must ever be, that sense of compassion and that absolving perception which must have moved the finer feelings of those who lived in his time, and actually knew the man himself. Not less does his purifying power, with its elevating inspiration, survive. It is a silent and unseen, but still a lofty, a lasting, and an impressive influence. Lovers of Goldsmith feel friendship and affection for the moving and immortal spirit of the man. His works need no learned commentary. The common heart is their sufficing commentary."

FELIX TAYLOR.

OUR DANISH CONTEMPORARY.*

Lys over Landet, in its twelfth year of useful activity as a missionary magazine in Denmark, is now incorporated in the *Protestantisk Tidende*, which was established by Miss Westenholz, and enters upon its fifth year in a new and enlarged form. Miss Westenholz remains the responsible editor, but has associated with her as an editorial board the Rev. Uffe Birkedal, minister of Det fri Kirkesamfund (the Free Church congregation in Copenhagen), and Mr. Theo. Berg. In the three numbers before us we find that Mr. Birkedal contributes a sermon on "Self-Respect and Self-Discipline," a translation of Tennyson's "Ring out, wild bells," another of Lyte's hymn, "Abide with me," also a brief article. Miss Westenholz is represented by a thoughtful article on

* *Protestantisk Tidende*. Published by the Free Church Congregation in Copenhagen. New series, Nos. 1—3 (appearing twice a month).

"Faith in God," and an article on "What is Missed, and what is Desired in Public Preaching," the latter by way of review of a published lecture delivered last year in Kristiania by Mrs. Hanna Isaachsen. The lady lecturer answers both questions in the very same words, *i.e.*, what she misses (and also what she desires) in the preaching of orthodox clergymen is the religion of Jesus Christ's own Gospel. Instead of that she finds an elaborate scheme of dogma which is either non-essential to the Gospel of Jesus or is repellent to modern educated hearers. She shows, however, that what sunders thoughtful modernisers from the State church of the land is not discord or unbelief relating to this or that particular dogma, but rather a fundamental difference of method of thought or point of view, the former standing for liberty of thought, free inquiry, free research, and the method of experience, while the ecclesiastical type of thought is an endeavour to bring any given objects of thought into harmony with or submission to the church's doctrinal standards, which are assumed to be necessarily and absolutely correct, true, and binding. The lecturer is echoed or emphasised by the reviewer, excepting at the close, when the former thinks "that the way of spiritual culture and development for all ethnic races in the world lies through Christianity; while the latter believes that God has had many prophets, revealers, and messengers besides Jesus, animated by essentially the same spirit, and that there are many ways to heaven."

In the first number there is an important article exhibiting the present legal status of the Free Church congregation, and restating its principles and aims, though the course of its history is not retraced. The congregation was formed on May 18, in the year 1900. The minister and his hearers and fellow-worshippers did not want to be dissenters, but hoped that they and their congregation might remain permanently within the State Church, the beloved People's Church, so dear to them by many tender ties and sacred associations. Some of us, with much sympathy for that point of view, have yet seen, believed, or feared that the Courts of Law could not sanction such contention or such hope, could not allow a community so essentially modern and heretical as the Free Church Society to exist in open and avowed comprehension within the national church. Events have blasted and for the time destroyed a hope which was essentially noble and beautiful. Such is the essential meaning of the decision of the Supreme Court, pronounced on June 25 of last year, respecting Miss Westenholz, the Court finding it as "proved that the congregation is a separately organised religious assembly holding, and active in spreading, a form of doctrine which on fundamental points is in decided conflict with the National Church." What is decreed of one is determined of all. That is the result, and it is useless to bewail it. Our friends of the Free Faith in Copenhagen are not cast down; they bravely face the facts and the situation. It is a call to renewed consecration and to courage greater than even that which has been already displayed. The main part of the article in the *Tidende* thus specially considered is a re-statement (for the in-

* "Oliver Goldsmith." By E. S. Lang Buckland. (Bell & Sons, 1s. 6d. net.)

formation and benefit of members who have only recently attached themselves) of the broad, free, comprehensive, and truly religious principles which the congregation will henceforth maintain and spread in the measure of their power and opportunity. Of the sympathy, goodwill, and love of the ministers and members of our Free Churches here in England the Danish pastor and his friends may feel quite sure.

E. T.

VILLARI'S HISTORICAL ESSAYS.*

THE "prolonged struggle for freedom" in Italy which has always awakened England's "steadfast sympathy" was the animating idea in Professor Villari's mind when he wrote the various essays collected in this volume of "Studies Historical and Critical." It is true that in the lengthy disquisition on "Is History a Science?" with which the book opens this subject is not directly dealt with, but leading up as it does to an earnest plea for a revival and restatement of moral and social ideals "for which every class should be willing to sacrifice something," it fitly preludes the papers dealing, among other things, with the youth of Count Cavour, the heroic life of Luigi Settembrini, the critical ability and patriotism of Francesco de Sanctis, and the oft-told tale of Savonarola's heresies. With Villari's life of Savonarola, of course, all students of Florentine history are acquainted, and it is particularly appropriate that, at a time like the present, when Modernism is commanding the attention of all who are interested in the cause of religious freedom, the dauntless opponent of Papal absolutism whose admirers have again begun to strew flowers on the site of his martyrdom, should receive yet another tribute from one whose sympathies are with the large-hearted men making for liberal thought in every country.

One cannot doubt that if Savonarola had lived in our time, he would have found himself very much in the position of Father Tyrrell. In the 15th century, however, although the emancipation of human reason had already begun, scientific criticism had not yet raised the veil of superstitious dogma which screened the light of truth from religious inquirers, and the fearless preacher of St. Mark's found no fault with the accepted creed of his Church. His defenders among the orthodox of the present day, as Professor Villari says, are zealous to inform us that he "celebrated Mass to his last hour, performed every function of the Catholic faith, worshipped the Saints, urged men to pray for the release of sinners from Purgatory, and wept on being stripped of his religious garb before mounting the scaffold." Yet his ringing denunciations of the scandalous conduct of Pope Alexander VI., and of the clergy who were his servile imitators, was even more daring than the ruthless logic with which the Modernists in our own period are attempting to shatter the hierarchy of Rome, and it brought upon him, as he probably anticipated, the fury not only of the Church, but of the house of the Medici, and those unstable "people of importance" in Florence who had once hoped that he would ally himself with them in

the pursuit of political, rather than religious, aims. The times being what they were, the struggle could only end in one way, and so another heroic life was yielded up to appease the ecclesiastical conscience. But undoubtedly the spirit of Savonarola lives to-day in the hearts of thousands of his fellow countrymen who are pledged both to freedom of thought, and to the social regeneration of mankind; and one cannot but hope that it will help to unify public opinion in regard to those "two tremendous problems" which Professor Villari is so careful to separate from each other. It is true that Savonarola only dealt "in general terms" with the economic conditions which obtained in his day, and that in urging men and women to love and pity "the poor" he yet seemed to recognise no connection between charitable brotherliness and secular considerations of work and pay current in the marketplace. In spite of this, however, he clearly saw that "the masses" (as we call them now) would be "already morally conquered" as soon as they realised that there was a determination on the part of those more fortunately placed "to do them justice;" and that thought, which is a bond of sympathy even now between religious and political reformers, must ever draw them closer together in the effort to further a common cause.

It is particularly interesting in this connection to read the charming paper on the youth of that great Italian statesman, Cavour, whose democratic zeal was balanced by a passion for the *juste milieu* which had been strongly reinforced by his studies in English politics. Writing in 1848 in the *Risorgimento* on the reform of the Poor Laws in this country, he gives high praise to "a system that, properly applied, is the sole means of saving society from the dangers by which it is threatened." (The "dangers" were, of course, those which he rightly apprehended would be the result of any rising among the proletariat, while they were still too ignorant to be entrusted with power). But he goes on to say—in a spirit of which even Bernard Shaw would approve if he could overlook that horrible and fallacious phrase about "legalised charity"—"We feel bound to declare that it is absolutely necessary for all countries which have attained to a high degree of prosperity and solidly established wealth to adopt the principle of legalised charity in order to prove that it is a strict social duty to *make it impossible for any one to perish from want of food.*" Well, St. Francis of Assissi, and Savonarola (to say nothing of Bernard Shaw himself), have urged much the same thing, though in rather a different way; and at last even the hungry men and women most concerned, who know little enough about Italian patriots or English dramatists, are beginning to put forward similar ideas themselves!

Much that makes delightful reading in this interesting volume is passed over here for want of space, but mention must again be made of the essay on History already referred to. This deals at length with one of those academic disputes which Professor Villari so evidently enjoys, and although "the point at issue," as he says, "is not highly important in itself, and possibly it were better to jump to the conclusion that history is neither poetry nor philoso-

phy, neither an art nor a science, but simply history," he gives us a lucid summary of the opinions held on this subject by numerous authorities which will be found particularly instructive to the student. Possibly the latter may, when he has reached p. 115, still remain almost as much in doubt as to which "school" he belongs to as when he started at p. 1, but that is not the fault of Villari. The complexity of the subject is alone to blame. As a matter of fact, the ideal historian must needs belong to *all* the schools, but as, apparently, this individual, like the Superman, is yet "in the making," perhaps it is as well to go quietly on, gleaming as much information as we can from those who are at present, in a variety of ways, re-creating the past for us in their vivid pages. One great gain is ours which was certainly not shared even by the most philosophical and sagacious historians of the eighteenth century—we now recognise "the moral unity of mankind," and the sphere of history has widened enormously since the doctrine of evolution was applied to the growth of races and the progress of civilisation. The idea of an "ascent of man,"—of a gradual development from a simple state of consciousness to that bewildering accumulation of emotions and aspirations, of memories and experiences, of thought and conjecture of inherited characteristics and ambitions, which centre in the modern individual, was foreign, for instance, even to Rousseau. With a naïveté which it is difficult for a generation acquainted with the theories of Darwin and Herbert Spencer to understand, the author of the "Social Contract" "takes for granted that before being members of any social body, primitive men already possessed so definite an idea of its constitution as to be able to hold meetings to discuss the foundations of society according to the principles of justice and reason!" But this was in the days before people talked about heredity and environment.

One would like to comment on the distinction which the writer of these interesting studies draws from time to time between faith and reason, but space does not permit one to do more than quote a sentence which, to those who have come out of great mental tribulation by way of rationalist thought, will seem highly disputable. "Religion" says Professor Villari (who evidently regards this word as synonymous with "faith"), "begins where reason ends, and where reason can reach there is no room for religion." That faith—which we may perhaps define, quoting from Mr. Page Hopps, as that "under consciousness of evolution which gives to the struggling an under basis of strength, and the feeling that human life is being guided"—is something entirely different from reason may be true; but it is not true that either can work satisfactorily apart from the other. Faith *without* reason has too long enslaved the minds of superstitious men, and all fearless inquirers who are struggling towards the light are animated by the expectation that a time will come, at last, when everything that seems still so mysterious and inexplicable to us may be made clear by the same power which is helping us to reconstruct and expand our religious beliefs to-day.

LAURA ACKROYD.

* "Studies Historical and Critical." By Pasquale Villari. Translated by Linda Villari. (T. Fisher Unwin, 15s. net.)

THE CONCEPTION OF LOVE : A PARALLEL.

THE modern conception of Love seldom includes more than two of its three-fold aspects—often not more than one. With its specific manifestation, either in the mutual love of man and woman, or of any other individuals, we are familiar enough; it is the theme of every poet, the glory of every young and generous heart. We know, too, the love that embraces every noble impulse for the good of others, which we understand by the word that is translated *charity* in the New Testament; it has been exalted and acclaimed by every theologian. But the idea of Love as the inmost trend of every nature: as an inevitable progress towards the one final goal and resting place which is possible to each; of Love as having reached merely its initial stage in the personal, and only attaining its supreme end when it loses itself in the universal—this is less familiar to the modern mind.

This conception was, however, that of the mediæval world, where it found its noblest and most complete expression in the work of Dante; and it is very well worth the study of the present generation. We find it unfolded with great beauty and lucidity in Emerson's essay on Love. "It is," he says, "a fire that, kindling its first embers in the narrow nook of a private bosom, caught from a wandering spark out of another private heart, glows and enlarges until it warms and beams upon multitudes of men and women, upon the universal heart of all, and so lights up the whole world and all nature with its generous flames." And again: "This dream of Love though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circles ever, like the pebble thrown into the pond, or the light proceeding from an orb."

The gradual expansion and development of "this dream of Love" is traced for us, step by step, in the work of Dante; and, as we follow his soul-history, from the moment of the first dim awakening of the instinct of Love in the attraction he felt for the child Beatrice, to its final crown and satisfaction in the beatification of celestial Love, we find, at each stage of the journey, some word of Emerson's which proves the seer of mediæval Florence and the seer of modern Concord to have beheld, here at least, a common vision.

Starting, in the *Vita Nuova*, with the first dawn of the new life of Love in Dante's being, we find its spirit of reverent adoration wonderfully described by Emerson when he says: "Personal beauty is then first charming and itself, when it dissatisfies us with any end; when it becomes a story without an end; when it suggests gleams and visions, and not earthly satisfactions; when it makes the beholder feel his unworthiness; when he cannot feel his right to it, though he were Cæsar; he cannot feel more right to it than to the firmament and the splendours of a sunset." And, remembering how paramount was the influence of this, the initial stage of Dante's Love—the love of woman—upon his whole future progress, we may express it in Emerson's words, thus:

"Be our experience in particulars what it may, no man ever forgot the visitations of that power to his heart and brain; which created all things new; which was the dawn in him of music, poetry, and art."

Then we pass to the period when, after the death of Beatrice, Dante seemed to transfer his allegiance from her to the Lady Philosophy. "We are often made to feel," says Emerson, "that our affections are but tents of a night. Though slowly, and with pain, the objects of the affections change, as the objects of thought do." And it was here, in this trying transition time, that Dante, for a season, mistook the true nature of the change.

"He is the arch-hypocrite,"

says Emerson of Love,

"And, through all science and all art,
Seeks alone his counterpart.
There is no mask but he will wear;
He invented oaths to swear;
He paints, he carves, he chants, he
prays

And holds all stars in his embrace."

And the "arch-hypocrite" for a time deceived Dante. His *Convivio* is the monument to his second love—his love of Philosophy, which he there exalted above his first love for Beatrice, calling the one his "greater," the other his "lesser" friend. He had taken a step which seemed to sever him from, but really united him more closely to his early inspiration, and while he sang the praise of Wisdom, as did King Solomon of old, was blinded for a time to the fact that, as Wisdom is the only attribute of the trilogy of Love, Wisdom and Power, which may be said to comprehend the other two, so in his love of Wisdom is comprehended his love of Beatrice.

Dante, at the beginning of the *Vita Nuova*, had boasted that Love had never been divorced in him from "the faithful counsel of reason"; Emerson has expressed the same thought in a fragment of verse:

"Two well-assorted travellers use
The highway, Eros and the Muse.
From the twins is nothing hidden,
To the pair is nought forbidden;
Hand in hand the comrades go
Every nook of nature through:
Each for other they were born,
Each can other best adorn;
They know one only mortal grief
Past all balsam or relief,
When by false companions crossed
The pilgrims have each other lost."

In the *Convivio* period of Dante's progress the pilgrims had not really lost, but simply failed to recognise each other; and, before they could be once more fully united, he must pass, first through all the horrors of Hell, and then through the cleansing fires of Purgatory, till there rose upon his soul a vision of his first love so exceeding glorious as "to surpass more her ancient self than she surpassed the others here when she was with us" (Purg. xxxi. 82).

But now Dante has passed the first two stages in his progress towards the Divine Love. "Beholding in many souls the traits of the divine beauty," says Emerson, "the lover ascends to the highest beauty, to the love and knowledge of the Divinity, by steps on this ladder of created souls."

Love of woman had been, as we have seen, the initial step; by it Dante had been "put in training for a Love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom." Love of Wisdom has been the next: of Wisdom as "the Spouse of the Emperor of Heaven, and not only Spouse, but sister and most beloved daughter" (Conv. iii. 12); and now the third step shows him that "love which is the deification of persons, must become more and more impersonal every day"; that it is not to be permanently attached, even to the soul of Wisdom herself:

"High and more high

It dives into noon,

With wing unspent, untold intent."

And, as he reaches the very pinnacle and summit of his soul's ascent, and tastes the bliss of the Celestial Love, he realises that "the warm loves and fears that swept over us as clouds must lose their finite character and blend with God, to attain their own perfection." For there all doubts and pain of parting from his successive teachers is for ever left behind, and he acknowledges that "the good which satisfieth this court is Alpha and Omega of, all the Scripture which Love readeth to me with light or heavy stress" (Par. xxvi. 17). Nevertheless, "the leaves wherewith all the Garden of the Eternal Gardener is leafed, I love in measure of the good that hath been proffered to them from him" (Ibid.). And, as he ends his confession, "a sweetest song rang through the Heaven," and the voice of his Lady—of his earliest inspiration, who held for him more of the Divine than any other, who has now lost her finite character, and become united with God, cries "Holy, Holy, Holy," with the rest, and Dante's goal is reached.

We are here reminded of another modern poet, whose exquisite lamentation for his lost friend culminates in the same universal note:

"Strange friend, past, present, and to be;
Loved deeper, darker understood;
Behold, I dream a dream of good,
And mingle all the world with thee.

My love involves the love before;
My love is vaster passion now;
Though mixed with God and Nature
thou,

I seem to love thee more and more."

So Emerson and Dante and Tennyson teach us the same lesson: the lesson that "the soul may be trusted to the end"; that the successive loves to which it surrenders itself "must be succeeded and supplanted only by what is more beautiful, and so on for ever."

V. E. C.

MISS F. E. COOKE'S "Heroes of Industry," from which the stories of the last two Children's Columns were taken, was published, as noted in the Column on February 13, by Messrs. Routledge in 1904; but this and the other "Ludgate Readers," are now in the hands of Messrs. George Philip & Son, 32, Fleet-street, E.C. (and Messrs. Philip, Son and Nephew, of Liverpool), as publishers.

DR. INGE'S JOWETT LECTURES.

"AUTHORITY vested in an Infallible Book" was the subject of this week's Jowett lecture, the fifth of the series. It opened with a sketch of the history of the doctrine of infallible Scripture, which was shown to be even less tenable as the seat of ultimate authority in religion than an infallible Church. The doctrine had had very serious results for the Church, alienating an incalculable amount of devotion and scholarship, which ought to have been at its service. Proceeding to show how the Protestant had after all to find an interpreter of his Scripture authority, Dr. Inge quoted the following passage from the Westminster Confession of Faith:—

"We may be moved and induced by the testimony of the Church to a high and reverend esteem of the holy Scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Milton also had declared the Spirit as given to the disciples to be a more certain guide than the Scriptures, and that was in fact the true position. Revelation was progressive. It was personally given, through men who were able to receive it, and in proportion to their capacity. The inspired man is he who sees the world, by his own knowledge and experience, more nearly than other men, as God sees it; he interprets events according to their highest and deepest meanings; he sees what he sees under the form of eternity. Christ never intended to shut up his Gospel in a book. The Spirit of Truth was to be the means of its victory in the Church. There was nothing infallible about the Gospel records. The reporters obviously often did not understand Jesus, and we are driven to criticise the Gospels through the Gospel of Jesus himself. Thus revelation was dynamic, and demanded continuous moral and intellectual activity on the part of those who used it. Revelation and inspiration were one and the same thing, viewed from different standpoints—revelation from the side of God, inspiration from the human side. It was a living, active process. To receive it actively, so as to make it our own and respond to it, we must bring to it the best of ourselves, the reasonable service of all our faculties. The Bible of the race, as Lowell said, is not yet fully written, and our power of understanding what is written is also limited. The only words Jesus is recorded to have written were written in the sand. He wrote his message on the hearts of a few faithful men, not to be imprisoned in Hebrew or Greek characters, but to germinate in a fruitful soil. The truth must be born anew in the heart of every

believer. The ultimate authority, which alone is infallible, is the eternal, ever-living truth.

The lectures, which are freely open to the public, are at 8.30, at the Passmore Edwards Settlement, Tavistock-place, W.C. Next Wednesday's subject is "Faith Based on Moral Sense or Practical Needs."

OBITUARY.

MISS EDITH MARTINEAU, A.R.W.S.

THE news of Miss Edith Martineau's death, on Friday morning, February 19, at 5, Eldon-road, Hampstead, came as a grievous and quite unexpected shock to her friends. She had suffered for a day or two from what appeared to be a slight attack of influenza, with occasional breathlessness; but there had been no alarm until the last morning when, on rising, she was overcome by the serious attack, from which her heart could not rally, and, without pain, in a few minutes she quietly breathed her life away. She was happy in her death, gentle, as her nature was; and the light of beautiful trust and a life's work well completed rests upon her memory. But she was only sixty-six, and our sorrow is for her elder sister, Miss Gertrude Martineau, who now alone remains of the children of Dr. James Martineau.

Edith was the youngest child, born in Liverpool, June 19, 1842. Thus she was only six when they had the great year abroad, and Basil, the youngest boy, was not yet ten. When the family moved to London she was just fifteen, and her education as an artist had begun. As to this, we cannot do better than quote from the obituary notice in Tuesday's *Times*:—

"To the public Miss Edith Martineau was known, and deserves to be remembered, as a water-colour artist. She was for many years an Associate of the Old (now Royal) Water-Colour Society, and was a regular exhibitor in the gallery in Pall Mall East down to the very end. She had been trained at Liverpool, then at Leigh's well-known school, and afterwards in the schools of the Royal Academy. Her drawings of English and Scottish landscape and of rural life, very much in the manner which is commonly associated with the name of Mrs. Allingham (who is by several years her junior), are graceful transcripts of nature, perhaps a little idealised, and they reflect in a very complete way her own tastes and her own kindly and sympathetic nature. She will be a real loss to the society and to many of the constant visitors to its exhibitions."

It was in December, 1862, that Miss Martineau was admitted as a student at the Royal Academy. In those days she tried hard to work in oils, but water-colour proved to be her true element, and those who know her work cannot wish that it should have been otherwise. Three years ago we had a delightful opportunity of realising how much she and her sister had accomplished, when, in March, 1906, they had an exhibition together in the Modern Gallery, New Bond-street. The greater number of the pictures, and especially of Miss Gertrude Martineau's, were of the country about Aviemore, where The Polchar had been their Highland summer home

since 1877; but of Miss Edith Martineau's pictures some of the most charming were from Surrey, Kent, and Herefordshire; there were Italian scenes, a number of flowers exquisitely painted, some figure pictures, and two beautiful portraits.

Her friends have other happy memories besides those associated with her art, of companionship in the old days in work at the Portland schools, and in music and literary interests. "Her sense of humour," one friend writes, "was delightful, and her letters had great charm of the rare old-fashioned type." But we must not dwell upon these memories. The sisters are linked indissolubly with the thought of their father, for us, especially, in his beautiful old age; and we can think of them only with reverent affection and gratitude.

The funeral service on Tuesday morning was conducted by the Rev. Henry Gow in Rosslyn Hill Chapel, and afterwards at Highgate Cemetery. In the chapel, "O rest in the Lord" was played at the beginning of the service, and Chopin's Funeral March at the end. The hymn was a favourite of hers, Whittier's "God giveth quietness at last."

MR. BENJAMIN HEAPE, J.P.

ON Sunday evening, February 7, there passed away at Bournemouth, where he had wintered for the last two years, Mr. Benjamin Heape, J.P., of Rochdale, the eldest son of the late Robert Taylor Heape, J.P., D.L. (of whom a memorial notice appeared in *THE INQUIRER* of November 24, 1888), and grandson of an elder Benjamin Heape, J.P., one of the first Nonconformists to be made a magistrate at Rochdale, after the repeal of the Test and Corporation Act. The family, a notice in the *Rochdale Observer* of February 10 records, has been settled in the district for several centuries. Some 300 years ago Mr. Heape's ancestors were yeomen in the neighbourhood of Saddleworth, and in 1726 his great-great-grandfather removed to Hartley, a farm in Castleton, which has remained in the occupation of the family ever since.

Mr. Heape was born in Rochdale in 1843, and on leaving school in 1859 entered his father's wool warehouse, and thus began a business career which lasted fifty years. Unlike his father, who was a schoolfellow and life-long friend of John Bright, and took an active part in the public and political life of the town, Mr. Benjamin Heape was not much seen in public, except in the diligent performance of his duties as a magistrate, from 1889 onwards, and in connection with lifeboat work, in which he took a keen and active interest, succeeding his father as local hon. secretary of the National Lifeboat Institution, and acting also as hon. secretary of the Lifeboat Saturday Fund.

Mr. Heape had been for some time in failing health, and he passed away in the presence of his children, being in his sixty-sixth year.

The morning after the funeral, which was at Rochdale Cemetery, on Thursday, February 11, a friend, who wrote as a fellow-Unitarian and co-trustee of the Blackwater-street Chapel, wrote in the local *Times* a warm appreciation of Mr. Heape. The writer spoke of his earnest

solicitude for the welfare of the church and its members, "especially in the course of negotiations for the amalgamation of the Clover-street congregation with Blackwater-street. In the business details of that combination Mr. Heape was conspicuous by his practical help in the necessary trust changes, and he displayed all possible consideration for the separate interests of the two congregations when being welded into the 'one harmonious whole' in which the church now flourishes. His courteous demeanour and ever-present kindness of spirit evinced towards all concerned, helped forward the happy consummation sought and attained by both bodies of fellow-religionists. In subsequent years his constant care of the financial and other interests of the joint trust had the appreciative support of his co-trustees who survive him. In Mr. Heape's wider environment there appeared hereditary traits of character which were so marked in the person of his deeply-respected father, Mr. Alderman Robert Taylor Heape—geniality towards all with whom he came in contact, and humane sympathy with all whom he knew to have been worsted in life's battle, or needing material help in stress of circumstance."

DISAPPEARANCE OF MR. JAMES PARSONS, GEOLOGIST, B.Sc., F.G.S., PRINCIPAL MINERAL SURVEYOR, CEYLON.

THE friends of Mr. James Parsons will regret to learn that he is still missing.

He is the son of the late Dr. Parsons, F.R.C.S.Eng., who was for forty years a faithful member of Lewin's Mead Meeting, Bristol, and intimate friend of the Rev. William James.

Mr. Parsons left his hotel, Nuwara Eliya, Ceylon, on the morning of December 29, 1908, for a walk, intending to be back by midday. Not returning during the afternoon, alarm was raised and search made by Government officials and friends at the hotel. Since December 29 constant search parties have been at work, and still continue, without success.

Mr. Parsons had been engaged in recent research work of some importance. Before going to Ceylon, he was with Sir John Murray on the Lake Survey of Scotland. For a short time he was at London University, but worked for his degree at University College, Bristol, from the professors of which he had testimonials as to his high moral character and exceptional ability. He was an earnest student of philosophic thought, and a great admirer of the Rev. Frederic Smith, whose services he constantly attended at Oakfield-road Church, Clifton. His disappearance will be deeply felt and deplored by all who knew him.

"QUENCH not the spirit." It is a word of deep wisdom and warning. It means, among other things, "Do thyself no harm." Preserve your individuality. Do not impair the life forces. Do not disqualify yourself for receiving impressions of reality from the world around or illuminations from the light within.—*C. G. Ames.*

THE CHILDREN'S COLUMN.

BY THE LATE CAROLINE A. MARTINEAU.

I STOOD upon a hill, looking down into the valley below. A white mist was spread over the winding paths in the valley, and reached up the side of the mountain on the other side. It was not so thick but that a bright light could be seen at the summit of this mountain, and I was aware of crowds of children who were wandering along the paths, groping their way, some fast, some slowly, but none stopping nor turning back. I did not think they could turn back, for I saw some who came suddenly on a precipice which bounded one side of the valley, and instead of retracing their steps they turned to one side, through brambles and over rocks, till they reached another path. A few followed steadily a path which led in a straight line towards the light on the top of the mountain; and these seemed to meet with fewer falls and to tread on fewer brambles than the others. But their road was steep, and many of the children left it for those which wound more gently up the hill-side, and seemed to lead by an easier way to the same place; but, in fact, they led gradually far away from the light.

While I was wondering at the sights I saw, one came by in shining raiment and with a look of infinite love in his face. As he passed my sight grew strong and piercing, so that I could see plainly what was happening below; and my mind was filled with a new wisdom, so that I understood the meaning of it. The mist lay thick upon the valley, but I saw through it as if it had been glass.

He who had just passed by was walking in the narrow straight path, treading firmly and without shrinking on the thorns and nettles; and behind him the mist was far less dense, though some was still left. Some of the children followed close in his footsteps, and he taught them many beautiful things; but more did not like the steep path, though the stings of the nettles there were broken, and beautiful flowers bordered the narrow way. They preferred the winding, boggy paths, with nightshade and hemlock flowers.

When he came to the top of the mountain, I saw for the first time that the light came from the gate of a beautiful city—the children's home. But a gulf separated this gate from the path. Over this gulf all must pass before entering the beautiful city. Few did this without trembling, for the mist was thicker there than anywhere, so that they could not see one another. Moreover, those who had passed gave no token that they had reached their home in safety. But when the great loving Teacher had passed over, the mist almost cleared away, and he appeared again to the children, who were gazing sadly after him, and showed them that the gulf was neither so wide nor so deep as they had thought. So the children were comforted; and when their turn came to pass over, they did so bravely and joyfully.

Soon I saw that some of the children were lingering on their way and disputing. They were not doubtful which way to go, or what to do; but they could not agree about many things which mattered little in comparison with their following the footsteps of their Teacher. They disputed

about his rank and authority, and the reasons why he had come among them, and what was the precise meaning of things he had told them about; the home to which they were going, and many other things. Foolish children! why could not they quietly follow his teachings, thankful that they had so much light, instead of straining their eyes to see more of their future home than was yet permitted them? But not only this. Though they could see hardly the dimmest outline of the heavenly mansion owing to the mist near themselves and the dazzling light about the gate, and though the Teacher had told them but little about himself, each child grew certain that his ideas about these things were the only true ones, and even that those who had other ideas would never enter that home or be recognised by that Teacher as his disciples. And as they strained their eyes through the mist, they forgot to take care of the slippery and uneven places. Many slipped and fell, and some wandered unawares into side paths that led far away from the gate of the city. It was very sad to see how they quarrelled, and even fought, the stronger trying to force the weaker to say that they believed things which they did not. They seemed to forget how soon all dark things would be made plain, if only they followed their Teacher's footsteps. They stayed quarrelling among themselves, and wandering far away from their paths instead of pressing forward with all their strength. At last I saw a child who seemed quite bewildered by the noise around him. He tried in vain to think quietly over what the Teacher had said. He sat down wearily, and looked towards the light on the hill.

That he could see plainly enough, but of the path which led to it only a very little piece was plain. Beyond rose a wall of thick mist, and he could not see which way the path led. He had heard of pits and stones about his path. If they should be there, where the mist was so thick, how should he see his way through them? Some of his companions had turned aside there—how was he to know whether they had gone the right way or not? He seemed almost inclined to give it all up in despair. But he did see clearly for a little distance, and he resolved to go so far—he would at least be so much nearer home. So he went on, expecting every minute that he would be obliged to stop. But every step he took the wall of mist before him seemed to move a little further back. Bit by bit his path grew clear to him, and as he came nearer to the gate of the city he saw plainly things about which his companions lower down were still disputing. So he grew ashamed of his doubts and misgivings. The mist had never yet been so thick that he could not see where his next step would lead him. Why should he be afraid for the future? And as to what some of his companions had told him, that his Father would not let him come into his home if he were mistaken about many things which he could not see plainly—surely, if it were so important that he should see aright, his Father would have given him more light. So the child went on, gladly and trustfully; and I thought of the great Teacher's words: "If any man will do His will, he shall know of the doctrine."

The Inquirer.

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LONDON, FEBRUARY 27, 1909.

THE MARIAN PRITCHARD MEMORIAL.

THE annual meeting of "Winifred House,"² here reported, was naturally to a large extent a MARIAN PRITCHARD Memorial Meeting. The resolution, to which the first place was given, vividly recalled her presence in the Children's Nursing Home, where for the past eighteen years so much of the devoted service of her life had centred. Winifred House is a memorial of the late Mrs. ROBERT HAMPSON, from whom in another work of true compassion, Miss PRITCHARD gained so much inspiration for the dedication of her own special gifts to the children's welfare, and it is a very happy thought, and, indeed, inevitable, when one thinks of what she did from the first for the Nursing Home, that her name also should now be permanently linked in its good work with that of her elder friend.

Our readers will remember that a memorial fund of £1,000 is being raised to endow a cot to bear Miss PRITCHARD's name in the Home. In the INQUIRER of January 30, the first list of donors was advertised, showing a total of promises amounting to £409 17s. At the annual meeting on Wednesday Mrs. WOODING was able to announce that the amount had then been increased to £890, so that the completion of the memorial fund is happily well within sight. But who will be the donors of the last hundred?

Many of our children are regular subscribers to the "Young Days" Cot at Winifred House, and some of them, who care the most for "Aunt Amy" have very likely already sent a further gift for the memorial fund. Two at least of our Sunday Schools have also sent contributions. But remembering what Miss PRITCHARD did in this other connection for the children, and how well she was known in many of the schools, we cannot help thinking that many more of these, if the matter were put before the children (and the teachers also), would be glad to have a share in raising this memorial. But it should be done at once, for other friends also will wish not to miss the opportunity of giving.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

THE annual meeting was held on Wednesday afternoon, at Winifred House, and was well attended. Canon BARNETT took the chair, and at once called on Mrs. BLYTH, who, in the absence of her husband, Mr. W. M. Blyth, the treasurer, who was prevented by his sister's illness from being present, moved the following resolution:—

"That this meeting desires to express its sense of the great loss which the Invalid Children's Home has suffered through the death of Miss Marian Pritchard; but also records its deep thankfulness for the invaluable and loving service which she rendered to it for so many years, and remembers with heartfelt satisfaction the great joy which she always took in the work, and her power to inspire this joy of service in those working along with her."

Mrs. BLYTH also read the brief speech, which her husband had written, with which to move the resolution, as follows:—

"It is peculiarly difficult for me to propose this resolution. Our loss is so recent that the living presence of our dear friend and fellow-worker seems still to be with us; and it is not difficult for us to realise this presence, meeting as we do to-day in the Home which she loved so dearly, and where her bright, happy influence was such an important element in the success of the work."

"We who were closely associated with Miss Marian Pritchard for so many years in our work for the little invalids at Winifred House know well the endless ways in which thought and heart were used for the well-being of the Home in its many aspects."

"This warm personal interest, as in the past, we shall miss much in years to come, and the loss to the Home in this respect we feel will be greater than we can well realise; but may we not say with Tennyson:—

'And surely unto thee is given
A life that bears immortal fruit
In such great offices as suit

The full-grown energies of Heaven.'

If so, can we think that Winifred House, which filled so large a part in the life and heart of Miss Marian Pritchard, will not still be a loving interest to her, and in ways undreamt of by us she may be able to bring a larger blessing both to work and workers. We cannot tell—we can only cherish the strong hope that it may be so.

"At any rate, we can express our deep thankfulness for the many years of loving service which Miss Marian Pritchard was able to devote to this Home, and our happy remembrance of the great joy which she felt in the work."

The Rev. W. COPELAND BOWIE, seconding the resolution, spoke of Miss Pritchard as the mind and heart and soul of that Home. While they mourned her loss, they yet greatly rejoiced that she lived so long and worked so well. Many great schemes of social amelioration were before the world, and there were great expectations of what statesmen might do. Many of those hopes he shared, but was none the less persuaded that unless there was a large and continuous infusion of personal service those great schemes would fail

permanently to uplift mankind. And it was because Miss Pritchard's personal service had always clear thinking as well as kindly feeling, and was possessed by transcendent faith, that it had such value and permanence; and they all felt that her memory was fitly and precious enshrined in that Home.

The resolution was passed by the meeting silently standing.

Mr. ION PRITCHARD, who, with Miss Effie Turner, carries on his sister's work as hon secretary, read the report for the year 1908. The opening passages were as follows:—

"The year which has just passed, the eighteenth of the Invalid Children's Home at Winifred House, has left its mark in the great sorrow with which it closed. Miss Marian Pritchard attended the usual monthly Committee Meeting at the Home on December 7, and, although suffering much pain, she was bright and happy with the children, and at the meeting every detail of business was most carefully considered. Serious symptoms developed on her return home, and on the 9th she passed peacefully away. Only those who have had the pleasure and privilege of working in close co-operation with Miss Marian Pritchard, especially in such work as caring for the little invalids at Winifred House, work which was so dear to her heart, can realise their sense of personal loss, or the great loss which the Home has suffered. Miss Pritchard's beautiful summer heart, so full of sunshine and love, always brought with it an atmosphere of happy joy which was an inspiration to all her fellow workers, and won its way very quietly to the hearts of the children; 'Aunt Amy' was always dearly loved by them. As to the Home it must always be inseparably associated with her memory. The idea of starting it originated with her dear friend Mrs. Hampson, but Miss Marian Pritchard and Mr. Hampson were the real founders, and Miss Pritchard's devotion to it all these years, assisted as she has been by able and enthusiastic Sisters and nurses, has made 'Winifred House,' which was always looked upon as a memorial to Mrs. Winifred Hampson, not only an untold blessing to many little sufferers, but a Home which has won for itself the hearty support of the medical profession. Miss Pritchard's special knowledge, and her splendid capacity for management, enabled her more than once to take charge at the Home for a month's time, when Sister was away for her holiday—times which she always spoke of as full of happiness, but, as the Committee well knew, involving much anxiety and self-sacrifice. We who are left to carry on the work trust that we shall always do so in the same spirit which has characterised it in the past, and we are most thankful that Mr. Ion Pritchard and Miss Effie Turner—a niece whom Miss Pritchard earnestly hoped would be able to assist her this year—have kindly consented to act as joint secretaries, and have been duly appointed."

"Death has also deprived us of another valued member of the Committee in the person of Mrs. W. Arthur Sharpe, whose warm interest in the Home for eighteen years, and repeated acts of special kindness to the children, were greatly appreciated."

Her fellow-workers as well as the children, will miss her also very much.

"The Committee cannot express too warmly their gratitude to their lady superintendent, Miss Hope, for her whole-hearted devotion to the work of the Home for the past eleven years, nor their great thankfulness that she will still remain in charge. Miss Hope always had the affection and the fullest confidence of Miss Marian Pritchard, and the Committee feel that so long as she remains lady superintendent the high standard of Winifred House will be fully maintained."

The report went on to give particulars of the work as to the 37 children treated in the Home during the year, and as to finance and gifts.

Mr. Pritchard also presented the accounts in the absence of the treasurer. They had been made up, according to the wishes of the Managers of the Saturday and Sunday Hospital Funds and King Edward's Fund, from January to December, and in a very careful and elaborate form. The total income was £813, including £390 from subscriptions and £147 from donations, £64 and £35 from the Hospital Sunday and Saturday Funds, and £172 from the payments of patients. The total expenditure was £851, leaving an adverse balance of £37, but this was covered by a previous balance. Among the items of expenditure specially noteworthy were £84 for milk and only £12 for surgery and dispensary.

† The CHAIRMAN, in moving the adoption of the report and accounts, said that there were two reports lying on his table that morning, that of the Poor Law Commission and that of the Home. The great volume of the one and the little sheet of the other seemed most unlike, but when he came to consider them he found that they both struck the personal note. The Commissioners, when reporting on the present state of the relief of the poor were unanimous, both in the majority and the minority report, in their condemnation of the present system, as so regardless of the individual, with so little care for the person. And when they began to recommend changes for the benefit of the people in the future, again it was the personal need, the necessity of treating people one by one, bringing individual character to bear on individual character, the all-importance of preserving the self-respect of those to be helped, on which they insisted. So he felt they had realised that it is only persons who can help persons. And in the report of that Home he found the same thing. In particular it told of what one person had done for the children, a personality which, though it seemed to have passed out of sight, was yet present in that Home. The power of personality consisted not only in what it was in life but in the fact that it was immortal. Personality, the chairman went on to say, was of great value in the treatment of convalescents, whose great need was of change—change of air, of scene, of interests. Hence the great service visitors to the Home could render. He exhorted them to persistence in that good work, and appealed especially to the young people to take it up. They would find it refreshing to see the happiness and patience of the children, and would be themselves the better for sharing their

gifts of knowledge and brightness and interest with them.

The resolution was seconded by Mr. T. P. YOUNG and adopted, and then, on the motion of Mr. A. WILSON, seconded by Miss TITFORD, the committee and officers were thanked for their services and re-elected, Mr. Ion Pritchard and Miss E. C. Turner being elected hon. secretaries.

Dr. URBAN PRITCHARD moved, and the Rev. J. A. PEARSON seconded, the resolution of thanks to the hon. medical officers, the lady superintendent and her staff, and the hon. auditor; and after Mrs. Wooding had announced that the fund for the memorial to Miss Pritchard now amounted to £890, Mr. ION PRITCHARD moved a vote of thanks to Canon Barnett, which was carried by acclamation, and the meeting terminated.

Donations to the MARIAN PRITCHARD Memorial Fund may be sent to Mrs. WOODING, 21, Douglas-road, Canonbury, N., or to Miss EFFIE C. TURNER, The Grange, Church-street, Stoke Newington, N., or to Winifred House, Wray-crescent, Tollington Park, London, N.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE FEDERATION OF OUR CHURCHES.

SIR,—The letter of my friend Mr. Priestley Evans is an illustration of the difficulty which even a sensible man may have in understanding a position different from his own. His criticism of my suggestions for the federation of our churches is based almost entirely on misconception. To begin with, Mr. Evans's remark that my suggestion furnishes "the opportunity of the soul that itches for power and superior authority." With great deference I venture to say that a fling like that does not conduce to a reasonable and good-tempered discussion. It is news to me that anybody is itching for power and authority. The whole essence of my suggestion is in voluntary co-operation.

Mr. Evans misconceives the proposals for a Federated Church in three directions:—

(1) It is not the case that federation will do "nothing more than is being done at present, viz., the administering of the annual dole." That is just what it will not do at all. The "dole" will be administered as it is now, and by the existing authorities, and if the Conference Fund should enable us to increase the "dole" so as to secure a minimum stipend of £150 a year, it will be administered through the local assemblies or associations.

(2) It is not the case that the new organisation will aim at nothing more than "collecting money from all the churches and distributing it among the weaker ones." On the contrary, that will be the smallest part of its functions. Churches are weak for other and often far graver reasons than finance. They

need stimulus, sympathy, encouragement, guidance, brotherly backing in all sorts of ways, and it is these which the circuit system is designed to provide.

(3) No mistake could be wider of the mark than to suppose that to "link the weak with the strong . . . will be to always keep the weak in a state of dependence and vassalage." Children are linked up with their parents, the weak with the strong, but it is for the express purpose that some day they themselves may be the strong on whom their children in turn may lean. Life is full of devices associating men with each other, the weak with the strong, that presently the weak may stand on their own legs. Mr. Evans quite rightly points out that our present methods of helping the weak do not tend to make them strong and self-supporting, but that many of them to-day are no stronger than they were forty or fifty years ago. Yes, just because the help is a "dole," and not the real linking of the weak with the strong in a binding fellowship.

Further, all the experience of our own, and of congregational churches generally, goes to prove that weak churches are not changed into strong ones by endowments. The tendency is exactly the reverse. The weakest churches in our own community are some of our endowed churches. The endowment kills out the sense of responsibility on the part of the living generation. I could name churches where the receipt of a handsome legacy by way of endowment has only led to the result of giving well-to-do members the excuse for reducing their own subscriptions. Mr. Evans proposes to secure the independence of our aided congregations by endowments. But how many endowed congregations there are which are, nevertheless, aided! Their endowment, while not sufficient to meet all charges, has taught the people to depend on others for the balance rather than stimulating them to provide it themselves. And has Mr. Evans ever worked out the capital sum that would have to be raised to free our aided churches from their present grants? It would require *two hundred and fifty thousand pounds*, without adding a penny to their actual income. Neither should we be taking a single step towards converting weak churches into strong. The strength of the strong depends, in the first instance, on nobler things than money. There are, thank heaven, strong churches among us with a very slender financial basis.

JOSEPH WOOD

"ENDOWMENTS—PREVENTIONS OF INDIVIDUAL EXERTION—?"

SIR,—Every now and again, at meetings of local associations of our churches or funds for the aid of poorer congregations, reference is made to endowments as preventions of individual "exertion" (sacrifice is meant). No doubt this may apply to some (very) few of our congregations; but when I read such remarks my mind reverts to quite a number of instances familiar to me up and down the British Isles of churches which do not represent anything small and weak, and showing no signs of activity or vitality, and continuing merely a bare existence, where endowments

have saved them. In a large number of cases it is quite impossible for smaller congregations made up of people with very limited means (and with large domestic demands) to meet the monetary needs of the churches in a satisfactory way without some special additional income from either grants or endowments (and often both) and there is not either lack of interest or earnestness on the part of the people. No congregation can meet its engagements in a satisfactory way and be quite independent which has an income of less than £300 a year. If it consists of say 200 persons, this works out at £1 6s. 8d. each per year, and if it be remembered that that 200 is made up of say 65 families, it means not £1 6s. 8d., but £4 for each family. I think this is an illustration typical of quite a large number of our congregations. They may aim at the £4 per home, but in at least 50 per cent. of the cases where such conditions of limited means obtain the aim will not be realised; £2 is much more nearly practicable. But there is a large number more of congregations known to all our people in which there are not 200 or even 100 attendants, and this means that independence of special aid is quite out of the question. An endowment (or its equivalent) is the only salvation from a perennial struggle which transforms the congregation from a worshipping society into a money-collecting society (and so defeats the primary object of its existence) or from eventual extinction. We have accounts of some Lancashire congregations which are making effort (after the long experience in ineffective efforts to become independent in other ways extending over more than a quarter of a century) to create endowment funds as the only solution of their continually depressing financial difficulties. I am particularly interested in the one of these which has taken the lead—Rawtenstall—and believe that the endowment secured is the only way out of the difficulty of maintenance, and I shall look forward (not in vain I believe) to a more hopeful and vigorous life in that congregation as a consequence. An endowed church is not of necessity an inactive body. The episcopal church in England is largely endowed, and it is by no means either lifeless, weak or in a dying state, nor are its members wanting interest in either their particular interpretation of religion or in the local or larger religious organisations.

ALEXR. O. ASHWORTH.

Belfast, Feb. 21, 1909.

MANIFESTATIONS.

SIR,—Your reviewer cites Dr. Hyslop as saying that "The first thing, and the fundamental thing, for any spirit to do is to establish his own personal identity, to prove that he is the spirit of the person he claims to be." How curious it is that, about a matter of fact, what one man thinks is "the first thing and the fundamental thing" another man should regard as almost negligible.

If a spirit were to manifest to me and say "I am Jesus," or "Milton," or "Mary Ann," or "The Devil," I should be respectful but indifferent, and should make nothing depend upon it. But if he were to help effectively in a scientific

experiment to demonstrate that *someone* was there, capable of action and independent thought, I should be greatly interested; and it would not matter in the least who it was. That is to say, it would not matter, because identity could not be proved, and the quest would be in vain. If he stood cross-examination, it might only be because he was clever in getting information. Or, if he was soon floored, upon being questioned, this might only prove that he is what I myself am now—a person who could not stand ten minutes' examination concerning names and dates and incidents that belong to most important periods of my life.

For instance, I could not tell you the name of any one of my schoolfellows, and, at the present moment, can recall only one incident of school-life, and what, for the day, was really not school-life, though it was lovely education. I took a turn to the left one summer day, and found myself miles and miles from home, lying on the grass near the river Lea, watching the minnows and the sun shining through the water on to the golden pebbles. If I were a spirit, and trying to "manifest," what an impostor people would think me if that were all I could tell! But it would be all; and how some solemn people would offer their sympathy to my pained relatives, distressed at hearing of such nonsense or frivolity!

No; the whole thing is simply centred in happenings. Never mind who it is that makes things happen. In other words, this inquiry is a purely experimental or scientific one. But that is not the same thing as saying that the inquiry is only for what are called "scientific men."

It may be as well to say that, for a very long time, I have not cared to join in trying experiments or to attend seances.

J. PAGE HOPPS.

Shepperton.

THE "HIBBERT JOURNAL" AND PSYCHICAL RESEARCH.

SIR,—My friend Mr. Gow will easily understand that there were reasons which made it seem necessary to introduce an element of personality into my reply to his first article. Fortunately, there is no need for continuing it any farther, except by a few words of explanation. I did not speak of "misrepresentation." To apply the word to Mr. Gow would be unpardonable and absurd, and I was careful to avoid even any suggestion of the idea. I must also repudiate all responsibility for the inference that I regard him as a "fool" or myself as an "angel." The argument in its support is delightfully ingenious, but it would scarcely have been accepted as sound even by a Stuart judge in a charge of constructive treason.

Mr. Gow says in his letter that I do not refer to certain points which he had brought forward. I did not attempt to deal with *any* of his arguments. I was not coming forward as a supporter of the position he assailed; which, moreover, I do not maintain any more than Mr. Gerald Balfour. And to have entered into a discussion of Mr. Gow's criticisms would

have distracted attention from the two points that I wanted to make: (1) That neither of the writers in the *Hibbert Journal* had claimed to *prove* the agency of Mr. Myers, and (2) that the reports they were reviewing did not assert that theory, but were an impartial and scientific investigation of certain facts, the importance of which was independent of it, though it was one of those which were considered.

As many readers of the *INQUIRER* may not see the *Hibbert Journal*, I will give a summary of Mr. Gerald Balfour's conclusions, which—though, like him, tentatively and provisionally—I think are supported by the evidence.

(1) The cross-correspondences presented in the different scripts are too numerous and too close to be the result of mere chance.

(2) "They could, of course, be explained on the hypothesis of collusion. (That he considers untenable. I will refer to it later.)"

(3) "If we exclude accidental coincidence and reject collusion, no explanation seems possible which does not . . . presuppose telepathy."

(4) "In some of the cross-correspondences . . . design and purposive action" are "a probable inference. . . ."

(5) "The argument in favour of design is, however, immensely strengthened" by intimations "given in one script, that the subject of the cross-correspondence will be found in another."

(6) If so, "directing intelligence must come in somewhere," either (7) from "the mind of one or more of the persons concerned in the experiment, or . . . some source wholly external to any of them."

(8) If the second alternative be established, "something approaching a *prima facie* case would have been made out for accepting the account which the directing intelligence gives of itself, namely, that it proceeds from the surviving spirits of certain individuals. . . ."

(9) "Unfortunately, evidence that would exclude directive agency on the part of the automatists is very difficult to get."

The remainder of his statement of his provisional conclusions is occupied with a discussion of these two alternatives. His article ends thus:—"I am well aware that to many people both these hypotheses will appear utterly fantastic and absurd. To me, both seem possible, and neither proved. But I do not see how any number of cross-correspondences, as such, will help us to decide between them."

Mr. Gerald Balfour does not pretend to have established these conclusions by evidence; the instances he gives are offered by way of "illustration merely." The proof depends upon the cumulative effect of all the instances taken together and the weighing of many details. And his selection of the best illustrations would naturally be in part determined by consideration of the space at his disposal.

It is impossible, within the limits of a letter, to treat with anything like justice the instances of cross-correspondence, which Mr. Gow dismisses as evidentially worthless. But I must try to give some indication of their value. There is the mention of East and West, within a few hours, by three persons having no communication with each other, one of whom

intimates that it will be referred to elsewhere. And there are other details making the correspondence closer. That does not amount to very much, taken by itself. But a number of such coincidences—and there are many much stronger ones—would require some cause to account for them. It is said to be one of the best for “simultaneity,” and also, no doubt, as an illustration of transference of thought with independent modifications.

In Mr. Gerald Balfour's next illustration the time connection was not so close; but the complex agreement of ideas is far too great for mere chance coincidence. And two of the persons concerned give in connection with it the names of Mr. Myers' two sons, each naming one of them. This is the only time they are mentioned in the course of the experiment, lasting for several months. Mr. Gerald Balfour does not contend that this proves the agency of a departed spirit, which is, indeed, only a subsidiary part in the investigation. But, taken as an illustration, it shows that there is matter worth careful examination.

Mr. Graham's case contains a good deal more than Mr. Gow perceived. But I cannot attempt to discuss it. I can only refer to the articles in the *Hibbert Journal*, and even those do not pretend to furnish material for forming an opinion. For that it is necessary, not only to read, but to carefully examine the full reports in the Proceedings.

I must now deal with some of Mr. Gow's more general considerations. First, there is the suggestion of systematic collusion. That, with Mr. Gerald Balfour, I cannot believe. It is negatived, not only by the known character of the writers of the different scripts—of which I have only the evidence of others—but by the writings themselves, especially Mrs. Verrall's account of her automatic writings in the Proceedings of the Psychical Research Society for October, 1906. Even Mr. Frank Podmore, that prince of sceptics, who would not be convinced by giving the contents of the sealed envelopes, does not suggest it. It would have been almost as easy to believe that Darwin had invented the description of his experiments in his book on earthworms.

The failure to give the contents of the envelopes is an objection to belief in spirit agency of some weight. But it is an argument of a very insecure kind, resting only on a negative result where the conditions are unknown.

As to Mrs. Myers' letter, it does not appear to have any reference to the subject. She speaks of “spiritualistic messages” purporting to come from “my husband,” noticed “for some time” by “papers and periodicals.” That would not naturally refer to the Proceedings of the P.S.R. for October last, issued only a few days previously, and certainly she could not have studied them with the care necessary to form a sound opinion on their voluminous and complicated contents.

The last point that I need to consider is Mr. Gow's intense repugnance to the very idea of such communications from the spirits of the departed. If they were supposed to represent the ordinary condition of consciousness after death, I

should agree with him in regarding it as an “offensive” idea. But I can see nothing objectionable or unreasonable in the idea that if disembodied spirits are to communicate with the embodied, by some kind of telepathic process, their thought might be confused in strange fashion, and its expression limited and distorted. And the establishment of survival after death as an objective fact would have a value for us which would not be unworthy of their efforts. That is the theory. It is open to suspicion as having an appearance of being *invented* to meet objections. But I do not see that it is an object of repugnance or contempt.

I have not expressed my own opinion on the matter, for or against. If I have any such opinion, it is private. It may be too tentative and provisional for public expression, or there may be many reasons why I should not avow or defend it. And I must repeat my main contention, that the importance of material discussed in the *Hibbert Journal* is independent of the point which provoked Mr. Gow's assault. And it is intrinsically improbable that the writers and editor of the *Hibbert Journal* would have no better grounds to go upon than he was able to perceive.

C. D. BADLAND.

SIR,—I have just become aware of Mr. Gow's two letters in criticism of my article on the Survival of Death, in the *Hibbert Journal*. He jumps the difficulty of dealing, in a summary of a summary, with masses of significant detail, by throwing over in a few contemptuous lines three-quarters of the data, everything which makes “Calm in Tennyson and Plotinus” a cross correspondence, and demands only whether there is cause for wonder that three Greek words given to Mrs. Piper produced from her three months afterwards the author's name and a translation. Meantime, however, Mrs. Verrall's hand wrote many Tennysonian allusions—to the island valley of Avilion, to the “Voyage of Maeldune,” and the allied poem by Myers, “Faery Lands Forlorn.” Mrs. Verrall tells me that she believes she has never read the “Voyage of Maeldune,” and had to look it up when she read my article. Allusions to Lucretian calm, to “Crossing the Bar,” and to “In Memoriam,” occurred before Mrs. Verrall realised that they were intended to connect with the three Greek words. And by what right does Mr. Gow ignore the fact that on March 6 the “Myers” of Mrs. Piper's trance paraphrases the Greek words, alludes to Arthur Hallam, and to “Crossing the Bar,” and gives Mrs. Verrall's Christian name? On the very same day Mrs. Verrall's hand writes allusions to what has, that day, been attempted through Mrs. Piper. Thus, each automatist alludes to the messages of the other, but makes different allusions not suggestible the one from the other by thought transference in my view. Mrs. Piper's hand, further, makes allusions to the “Iliad” and to Socrates, most appropriate to Myers, but impossible to the waking Mrs. Piper, who could not have cribbed “Iliad” from “Human Personality,” where it does not occur; nor Socrates, which has no plain (though an explicable) connection with the three Greek words. From this

bald summary I am obliged to omit the play of personal talk, by which in real life we recognise our friends.

All this is ignored by Mr. Gow. He claims two qualifications as a critic—that he has only an ordinary man's acquaintance with the subject, and that he has a strong and indeed obvious bias against psychical study. Far be it from me to deny either part of this odd outfit. But with all deference to ignorance I am bound to plead that this subject is too complex, too difficult, too full of fine distinctions to be treated without knowledge and tested without study. It is served by a vocabulary largely new. In this particular case a man ought to know the history and character of the Piper trance, and of other trances, before launching a crude accusation of fraud and folly. No one who has this knowledge believes that the waking Mrs. Piper is aware of what is said in her deep trance, and all recognise this as a property common among such trance cases. Nor, over many years, have men of watchful acumen found anything underhand in her. To write about her without knowing about her is likely to be as inconvenient as meeting a lion in a lonely spot with no knowledge of the habits of lions. People are interested in these things, says Mr. Gow, and therefore should be judges of them. But people are interested in money, too; nevertheless, they do well to listen to economists. This is my reply to the accusation of fraud.

Mr. Gow's second strong point is his fine British prejudice against these uncanny things. He adds sweetly that students of this subject are apt to be abnormal, and to become weak in judgment. I bow humbly, but remember that Tennyson and Ruskin are with me under condemnation. Then, in pulpit peroration, he politely advises researchers to be “pure in heart and sound in head.” We will try, for the words are Tennyson's, who was one of us. Mr. Gow's bias is indeed plain. He has, he says, read some of the narratives in “Human Personality,” as many as he could swallow and more than he could digest, and he pronounces them the weakest set of stories he has ever seen on the survival of death. What other sets can he have seen? For it is beyond denial that if these are poor, others are poorer. No such set of phenomena has ever been collected, organised, and tested; on none has such labour been spent by so many people for so many years; on none have such rigid canons of evidence been exercised. Having collected these narratives for over twenty years I know how few of those which are probably true and significant can be proved to the satisfaction of the Society.

Mr. Gow shows his loose grasp of his subject and his attitude towards it in his first sentence by speaking of it as what is “described vaguely as spiritualism.” There has been, in fact, a total alienation of method between our Society and the Spiritualists since very early days, and a smouldering controversy always. It is as though some very orthodox person, disapproving of THE INQUIRER, described its belief as what is “vaguely known as infidelity.” There is the old jeer about the subject matter of communications being of slight importance. Really, if one wanted

to know whether one's friend had returned from abroad, the important thing would be that one heard him talking outside; it would not matter what he said.

The real question open to doubt is whether the subliminal consciousness of Mrs. Verrall, acting unknown to her outward self, and communicating by telepathy with the subliminal of Mrs. Piper, also unknown to the latter, can be credited with causing everything. I at present think not, but am entirely open to conviction and change of view. We psychical research people are not divided into "believers" and "investigators." That is a rather clerical idea of Mr. Gow's, like that about Mrs. Piper's "followers." She has none.

I should have preferred that Mrs. Myers' name had not been brought in. Briefly it may be replied that her interest in the subject is that of a wife, rather than that of a researcher, and that a judgment on the evidence is not dependent upon intimacy. There is a reference to Eusapia. Mr. Maskelyne, as a business man, made a good deal of advertising capital out of his share in her exposure, but the credit was as much due to Dr. Richard Hodgson and the group of psychical investigators, who invited the conjuror's co-operation, and were not less acute than he. That is, it was not a case of a conjurer showing up a set of dupes, but a set of inquirers subjecting their best medium to the fullest investigation. Eusapia is a Neapolitan peasant, who is not always above cheating; but Italian savants are, nevertheless, getting marvellous results with her, of a kind beyond her utmost power of fraud. Mr. Gow promises to give serious attention to cases of cross correspondence between ladies who have not heard of one another (with other conditions). He will find these in Miss Johnson's earlier paper (Proc. S.P.R., Part IV.). In the later records, of course, they had come to know one another, and to expect communications. But I am not very hopeful, for I fear Miss Johnson's records are of that careful and conscientious kind which give Mr. Gow the impression of a "mass of vague complexity." I have to acknowledge a slip in dating on the 29th what happened on the 30th; a point which made no difference whatever, but which caused two long cock-crows from Mr. Gow in the manner common at elections. I cannot take space to correct everything of Mr. Gow's, but may mention that he describes Mrs. Verrall as writing in a hypnotic condition. She is not in that condition. Mrs. Piper is said to have failed absolutely with the test envelope. But she never tried to discover its contents.

JOHN W. GRAHAM.

Dalton Hall, Manchester.

[We must offer Mr. Gow the opportunity of some reply to these letters, but then must close a correspondence which threatens to run away with more space than we can afford.—ED. INQ.]

THE end of all God's dealings with us is to make us more purely human; and he is most human who has the largest fellowship, the most open soul.—*Alexander Mackennal.*

PROVINCIAL LETTER.

THE MIDDLE CRITICISM IN SCOTLAND.

THE Scots mind is suffering from a self-accusativeness which may be called the *Middle Criticism*. Its symptoms are appearing in various quarters as a result of the *Higher Criticism*.

A native and knowing critic, in his review of "Scotland in 1908," declared that "so far as literature is concerned, no great Scottish writer has appeared. In fiction we are still without a master mind; in philosophy we are content to borrow from Germany. In theology leading thinkers are hampered in their efforts by the difficulty of reconciling the Higher Criticism with the old orthodox position."

With a note of moral alarm, another writer asks, "Is Young Scotland on the Down Grade?" and hints that it is so. He singles out the Scots student "for whom Carnegie has made things easy," and avers that he "does nothing with his life which of old would have been regarded as the creditable characteristic of the Scot."

Then, Dr. John Kelman going anxiously among his countrymen, is sorrowfully led to confess that "in all classes of the community a most amazing amount, not of indifference, but of crass ignorance of religious facts, was one of the phenomena of the present day."

According to these humiliating testimonies we are in a bad way in Scotia. We have, indeed, for many years suffered from the hampering alleged by Hector Macpherson, but the pangs of it are being more widely and deeply felt at this time. We felt it before, but with dogmatic pride would not admit it. Now it is a chronic disease which baffles the shrewdest specialists. The Middle Criticism is much in evidence in Church Courts. It sorely affects the lay mind with regard to *Pastorate Periods*. In northern Presbyteries it appears like an infection of the Borealis, and causes nagging of the clergy. By its manifestation we gather that in the purview of the pew there are "ministers in positions for which they are not suited; ministers who, through some indiscretion of their own, have lost the confidence of their people; ministers who, by study and reading, have equipped themselves for a better position; ministers who have spent themselves, and ministers who are easy-going and inefficient." (This jeremiad was poured forth in an Aberdeen Presbytery by a respected benevolent elder who deals in slates and cement!)

What to do with the several sorts of ministers is a business puzzle. But the candid and canny layman suggests that pastorates be limited to seven or ten years with one congregation. Having a terminus before him, the portable minister is to be let loose and put on a list as eligible for another pulpit at a certain date, but if no congregation will have him, then he is to be consigned to "an equal dividend platform" for four years, and afterwards finally disposed of by a special committee.

The Triennial Conference should secure one of these lay terriers as a delegate. The Scots commercial piety of the man would tickle it! May I be there as inter-

preter! A proposal to form an elaborate scheme was carried for despatch to the General Assembly, so that in May next there will be granite sets flung at the ministers. Some of the pulpiteers resented the reflections directed on them, and asserted that "the scheme struck at the efficiency of those entering the Church; they would get no freshness in preaching; it licensed a minister's enemies; struck at a minister's right to work, &c." The prospect of seven or ten years' probation, followed by four years in the pillory, and a final shooting as rubbish is not pleasant to think of. But all that is seriously proposed and the ministers are disturbed.

The proposal of a limited pastorate in the United Free Church may well cause us to consider the crisis. The trouble under it has a resemblance to difficulties pressing upon us. All the varieties of ministers indicated above, with probably a few more, are to be found among us. We show symptoms of reversion to Presbyterianism, while Presbyterians are projecting an exodus. There is a curious crossing of proposals. The Middle Criticism in Scots Church Courts is at bottom, with regard to pastorates, an assertion of the liberty of congregations and a movement towards independency. As such it is ominous of a far-reaching modification of Presbyterianism. It is also a call for freshness in preaching. In this respect there is striking evidence of the rising of an ideal in Presbyterian circles similar to that finely set forth by Dr. S. A. Eliot, president of the American Unitarian Association, in the *Christian Register* of January 21. He put the case and the duty of the present-day minister thus:—"He will find that the claim of the cause he champions comes into competition with the claims of many other beneficent agencies. He will discover that Christianity is extending into new expressions, that it is pushing into the realms of business, politics, scientific discovery and, most of all, in philanthropy and social service. He will find himself in hearty sympathy with this great extension of religion, with the forms of social work which just now especially impress the popular imagination." The shade of Calvin will have to retreat, even in Scotland, in favour of such a minister. The case of the students set forth in the article referred to is part of the theological problem. The real cause of the frivolousness of students is the realised deadness of their theological studies. They feel that the dogmas set before them have no present relativeness or vital reference to existing conditions, and they are not really interested in them. Their only redemption lies in the New Theology. The same may be said regarding the complaint of Dr. Kelman. The religious facts presented to the people are not of practical value. They are speculative, remote, and of no vital importance, therefore, the people do not concern themselves with them.

The faults discerned and lamented by the Middle Critics are essentially spiritual. What is needed is not a renovation of machinery, but a regeneration of mentality; not a controlling circuit, but a comprehensive consciousness. A live spirit will make for itself a fit body. The primary requirement is spirit—a readiness for receiving divine influences, a sensi-

tiveness to developing ideas, an alertness for new opportunities. We suffer from lack of spirit. The conditions of literature, philosophy, and theology spoken of by the first critic quoted proves a spiritual decadence which may be only temporary, but is significant. We need a "knocker up." Dealing specially with theology, our critic says:—"The most notable feature of the theological world is the widespread desire to get more intellectual liberty." That desire is in danger of being suppressed or shunted. The theologians who are attempting any independent work in Scotland at present are bent on minimising. Thus Dr. Denny, who has written "Jesus and the Gospel" (a book in which, as he says, "there is no policy either in its manner or substance") suggests the following creed as symbolic of the Church's unity in faith:—"I believe in God through Jesus Christ, His only son, our Lord and Saviour." This is called "a non-theological creed which aims at expressing only the living core of Christian faith." Dr. Denny asserts that "what we want is not something simpler of the same kind as the creeds and confessions already in existence, but in something of a radically different kind." Yet what he suggests is not radically different, but is only a curtailment, and presents the difficulties belonging to the whole. While the Presbyterian mind is thus being exercised, there is heard in our midst a voice from the South, with the touch of Welsh vigour in it:—"The task of the modern pulpit is threefold—to revise theology, to expound the laws of the spiritual life in order to set men on the track of the deeper experience of God, and to create in the Church a vigorous social conscience." Thus spake the Rev. T. Rhondda Williams at the induction of a Congregational minister who has given evidence of being "broad" and "new." "Most sweet voices!" Meanwhile the Church of Scotland is quietly marking time. It has "Subscription" before it, but is not much troubled about the matter.

The temper and method of the diplomatic parish minister may be gathered from the speech made by the genial Drumoak parson (who has occupied the Unitarian pulpit here) on the occasion of his semi-jubilee, and in recognition of a golden present:—"The gospel he had preached was no mere form of sound words, no repetition of orthodox phrases. In the pulpit and out of it he had claimed and exercised spiritual independence and intellectual freedom, and what he claimed for himself he had pressed upon them. To him the adoption by them of his views and opinions, either in theology or in anything else, was a thing freely for themselves, without being fettered by authority or tradition or public opinion."

When such liberty is taken and allowed in a Church, what more is needed? An alert ministry is the fundamental need. The length of a pastorate is a chronological affair, but the quality of a minister is a spiritual concern, which no limit or extension of a pastoral period will produce.

The impatience felt with ministers and preaching in orthodox circles is largely due to the hampering alluded to. The "stand-ard" of the sect produces narrowness and listlessness of mind. The requirement to preach up to it causes monotonousness of

thought and utterance. The more profound thinkers see that the solution of this lies in limiting the dogmatic and sectarian obligation rather than in limiting the period of the ministry.

May not a creedless sect be hampered? May not the unwritten law be as much of a bondage as the published statute? May not a name, of whatever kind, be a tacit dictation? "Free Catholic" smacks of the Papal, as "Pure Pagan" does of heathen. We cannot get rid of qualifying implications. Even without a name, a Church would be what it is. Is it not time enough for the name when the child is presented? The "Universal Church" is not here yet. The annunciation of it may have taken place but the days of its deliverance are not yet accomplished.

The name of "The United Free Church" is an ideal one, yet the Church having it is not happy. Something of Wesley, rather than of Chalmers, is desired, and it will be interesting to watch the procedure of the blend. A Presbyterian-Methodism in tartan, among the heather, would present a curious object to the student of ecclesiastical species. These things are an allegory; he that hath eyes to see let him see. "Wherefore I prayed for wisdom, for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, loving the thing that is good, quick, which cannot be letted, ready to do good."

ALEX WEBSTER.

Avalon, Bieldside, Aberdeen,
February 15, 1909.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ainsworth.—The literary society connected with the Sunday-school gave a Tennyson evening on Tuesday, when there was a large and appreciative audience of the congregation and friends. The "Idylls of the King," which the literary class has been studying, was the special subject, and the Rev. Ottwell Binns first gave a lecture, illustrated by lantern slides. After an interval for refreshments a further Tennyson programme, consisting of songs and recitations was rendered, and the whole evening was greatly enjoyed.

Ballyclare.—The annual meeting of the old Presbyterian congregation was held in the church on Tuesday, Feb. 9, and was very well attended. After tea the business meeting was held in the church under the chairmanship of Mr. A. Scott. The treasurer's statement of accounts, which showed a substantial balance on hand, was submitted and passed. Several items dealing with the repairs and alterations to the manse were brought forward and passed unanimously. During an interval in the programme Rev. Wm. Fielding distributed the Sunday-school prizes. In addition to the musical programme by the choir and other friends, selections on the phonograph were given, and a very enjoyable evening's entertainment was brought to a close by singing the National Anthem.

Belfast: York-street.—The annual meeting of the Sunday school was held on Friday evening, Feb. 19. The Rev. A. O. Ashworth, who presided, gave an account of the year's work, and referred to the scheme of religious instruction and examination of the Irish Non-Subscribing Association's Sunday-school Committee, expressing regret that the school could not join in it. He then distributed the prizes, and a short programme of music and recitation by the scholars followed.

Birmingham: Hurst-street Mission.—The 69th annual meeting was held on Monday last, the Lord Mayor, Ald. G. H. Kenrick, presiding over a large and enthusiastic gathering. The report of the committee, read by the Hon. Sec., Mr. G. H. Pearce, stated that the income and expenditure for the year had balanced within a few shillings; but that there was an accumulated deficiency of £100 which the committee were most anxious to see extinguished. The report also placed on record the high appreciation by the committee of the conspicuous ability and untiring devotion of the missionary, Mr. W. J. Clarke, and their heartfelt thanks that, after his prolonged and trying illness, he was once more restored to health, and able to resume his self-denying labours. The financial statement was presented by the treasurer, Mr. E. Warren Tyn-dall. An exhaustive report of his work as missionary, was presented by Mr. W. J. Clarke, the twenty-fourth since his appointment to that charge. The Lord Mayor moved the adoption of the reports, and proposed a resolution expressing grateful appreciation of the labours of the missionary, and congratulating him on his restoration to health after his recent serious illness. In presiding there Mr. Kenrick said he felt quite at home, and among his own people. He had been gratified to hear year after year of the remarkable success—not unexpected—which had always attended the efforts of their Missioner. He claimed that great progress had in recent years been made in the City, and especially in the matter of wisely and kindly administered charity. He believed further that the individual desire to lead a better life was far more widely disseminated than was the case years ago. And in helping to bring about, and to carry still further these beneficent changes, he believed no Institution in the City was doing more than the Hurst-street Mission. In connection with the resolutions electing the various Officers, and thanking the Lord Mayor for his attendance, interesting and encouraging addresses were delivered by the Rev. J. Worsley Austin, the Rev. W. Wall, Mr. W. H. Ryland, and Mr. W. Cheshire. The hearty singing of the Hymn "One Holy Church of God appears," and the Benediction, brought to a close a gathering which from first to last was of the most encouraging and inspiring character.

Bolton: Bank-street.—Mr. Bertram Lister, M.A., of Manchester College, Oxford, has been appointed assistant minister, and will begin his work next September. The congregational business meeting was held on Feb. 15. The annual report shows that in the last five years 132 seatholders have been lost through death, removal, or lapse; while in the same period 192 new names have been enrolled. The registered seatholders at present number 480. There are also 37 names on the junior members' roll. The Sunday-school report records 361 scholars and 54 teachers.

Crewkerne.—The ladies of the Hermitage-street Chapel held a meeting recently at which Miss Helen Herford, organising secretary of the League of Unitarian Women, gave an account of its methods and of the help it may render to the women of our churches by bringing them into closer fellowship, and making their work more effective. There was a large audience of interested listeners. As a result of Miss Herford's visit a branch of the League was formed at a meeting held in the schoolroom last Tuesday.

Halifax.—A lecture on "Boston, U.S.A., and the Neighbourhood" was given by the Rev. J. A. Pearson in the Northgate-end Sunday-school on Wednesday, February 17. The lantern pictures of places and persons familiar in Unitarian annals and other illustrations of the best life of Boston were very good, and the descriptions were interesting and racy; the Rev. W. L. Schroeder was chairman.

Kendal.—On Monday, Feb. 22, the Rev. H. V. Mills delivered a lecture in the Kendal Town Hall on "The Unemployed Problem." There was a crowded room and a very appreciative audience. This year Mr. Mills is president of the Manchester Naturalists' Society, and on the recent occasion of the Darwin Centenary Dinner, held in the Grand Hotel, Manchester, he presided and delivered the address.

Liverpool and District League of Unitarian and other Liberal Christian Women.—A most successful meeting of the League was held in the Bessborough-road Church Hall, Birkenhead, on Thursday, Febru-

ary 18. About seventy-five members and friends were present, five ladies from the Southport League attending. Mrs. Roberts (Hope-street) presided, and Miss Palethorpe gave an address on the "League and its Objects." After an interval for refreshments, Miss Willmer (Birkenhead) read a paper on the "Elberfeld System of Poor Relief." She gave a short account of the working of the system, and then exhaustively compared it with the administration of the Poor Law and the workhouse system of Birkenhead, a town of nearly the same population as Elberfeld. The results in every case, from the salaries of the officials and cost of furniture used to the morality, as far as it could be compared in the two towns, were startlingly favourable to Elberfeld. Mrs. Arthur Hall then gave a paper on the "Care of Children," speaking of the Mayor of Huddersfield's scheme, and how successful it had been in arresting infant mortality. She also described a private charity's work in nursing and friendly visiting. The discussion, which was ably opened by Miss Melly, dealt mainly with the Elberfeld system. Votes of thanks concluded the meeting, after which thirteen new members were enrolled.

Liverpool Sunday School Society.—A very successful meeting was held on Saturday afternoon, Feb. 20, in the Hope-street Church Hall, in connection with the visit to Liverpool of the Rev. Joseph Wood, President of the National Conference. There were about 90 teachers and friends present, most of the schools in this district being represented. After tea the chair was taken by the President (Rev. J. L. Haigh), who, in his opening remarks, referred to the loss the Society would sustain in the departure of the Rev. J. Morley Mills from the district. Mr. Mills had been president for three years, and during that time had given a great deal of valuable time and help to the Society. Mr. Haigh then extended a very cordial welcome to Mr. Wood on behalf of all the Sunday-school teachers, and explained the object of his visit, which was mainly to strengthen their hands and give them encouragement in their work. Mr. Wood then gave a most inspiring and helpful address on "Some Problems in Sunday-school Teaching." Having begun as a teacher at the early age of fifteen, he said he had had a great deal of experience, and knew well the failures and difficulties of a Sunday-school teacher. As the result of his experience he was convinced that the influence of character, and personal touch between teacher and scholar were of the utmost value, he would rather put up with inferior teaching if the teacher through these means kept a hold over his class. Comparing a day school with a Sunday-school, Mr. Wood said (1) that the aim of both is to impart knowledge and form character; in a day school the former comes first, while in the Sunday-school it is the reverse. (2) Compared with the day school the Sunday-school has a very narrow round of subjects, its main subject being religion, and to teach that its first object. (3) In a Sunday-school the attendance is voluntary, instead of compulsory, thereby causing irregularity, which makes it difficult for a teacher giving a course of lessons. In the face of all these difficulties a teacher has to be interesting, make it his first duty to be so, dulness being the cause of all that goes wrong in a class. Interest must be kept up by means of good illustrations well worked out, and also by questioning; scholars should be encouraged to ask questions, and a teacher who knows how to draw questions of the right kind cannot fail to make his lesson interesting. Rev. H. D. Roberts proposed a vote

of thanks to Mr. Wood, expressing on behalf of all present their full appreciation of his impressive address, and their gratitude for the encouragement and inspiration he had given them. Mr. Hughes seconded the motion, which was carried unanimously.

London Guilds Union.—The sixth annual meeting was held at Stratford on Wednesday, Feb. 17, the retiring president, the Rev. W. H. Rose in the chair. The report stated that the guilds now affiliated to the Union were those connected with the churches at Bermondsey, Essex Church, Highgate, Mansford-street, Stepney, Stratford, and Walthamstow. There had been three combined meetings since the last annual meeting:—The Spring Meeting at Bermondsey, when an address was given by the Rev. H. Rawlings on "Books and Life," the summer outing to Chingford; and the autumn meeting at Mansford-street, when Mr. H. G. Chancellor gave a paper on "The Guilds and Temperance." Reports of the work of the guilds at Bermondsey, Essex Church, Highgate, Mansford-street, and Stratford were read. In moving the adoption of the reports the chairman urged the importance of the Unitarian position in these days of broadening thought. Unitarians had a work to do in Christendom which could not be done by any other organisation. The Rev. Gordon Cooper, who seconded, was afterwards elected president, and Mr. Rose vice-president; Mr. Herbert Gimson treasurer, and Mr. Edgar Noel secretary.

Richmond.—At a meeting on Wednesday, Feb. 17, of the Discussion Society, in the Ormond-road Church, a paper was read by Mr. E. Jesty, on "Hymnology: the Mediocrity of our Hymns." An animated discussion followed, in which Sir Roland Wilson, Mr. Howard, Mrs. W. Smith, Mr. Clennell, and the Chairman (Mr. W. R. Collinson) took part.

Sheffield: Upper Chapel.—The Congregational Soiree, held on Wednesday, February 17, was a genial function, and well attended. The annual meeting which followed was notable for friendliness of spirit and freedom of utterance. Mr. Alfred Beckett presided. The report and accounts showed an improvement in the seat rents, and a balance to the good of £92 17s. 8d., which, however, will be swallowed up in the necessary cleaning and painting to be undertaken this year. Everyone rejoiced in the fact that the organ fund, initiated at the last annual meeting, had been completed, over £1,170 having been raised for this purpose, and the work satisfactorily finished. Messrs. F. Stevenson, W. Nicol, J. W. Steers, and Alfred Beckett, jun., were elected to the committee. A cordial vote of thanks to the ministers, supported by several speakers was acknowledged by Revs. C. J. Street and J. W. Cook. Thanks were given to the officers, trustees, and committee for their services. Mr. Henry R. Bramley was elected delegate to the National Conference. Musical selections were rendered by the principals of the choir, and between the tea and the meeting an organ recital was given by Mr. Arthur Stevenson in the unavoidable absence of the chapel organist, Mr. Arnold Bagshaw.

Stenhousemuir Universalist Church.—The annual social meeting, held on Saturday, Feb. 20, was large and enthusiastic. The Revs. James Forrest and E. T. Russell were present and gave helpful addresses. Mr. Stark, senr., of Camelon, presided, and members of the choir did fine service in the singing.

Taunton.—The annual business meeting of the congregation was held in the Memorial Schools on Thursday, February 18. Mr. E. C. Goodland in the chair. The report of the chapel committee, read by the secretary, Mr. J. Duckworth, recorded the return of the Rev. J. Birks to his former pastorate, and an enthusiastic reception on his resuming his life and work among them. There had been a considerable increase in the number of members, and all the connected institutions were doing well. A church and school guild had been formed with about fifty members, and promised well for the association of the young people of the congregation and schools in religious life and personal service. The chapel had been improved with new communion rail and seat, whilst additional hymn and service books had been provided to meet the requirements of the larger congregations. The pastor's record, statements of accounts, and committee's report were received and adopted with acclamation, and the usual officers and committees appointed for the ensuing year.

ABRAHAM LINCOLN.

Centennial Hymn. Tune, Hummel.

The prairies to the mountains call,
The mountains to the sea;
From shore to shore a nation keeps
Her martyr's memory.

Though lowly born, the seal of God
Was in that rugged face:
Still from the humble Nazareths come
The saviours of the race.

With patient heart and vision clear
He wrought through trying days—
"Malice toward none, with love for all,"
Unswerved by blame or praise.

And when the morn of peace broke through
The battle's cloud and din
He hailed with joy the promised land
He might not enter in.

He seemed as set by God apart,
The winepress trod alone;
Now stands he forth an uncrowned king,
A people's heart his throne.

Land of our loyal love and hope,
O Land he died to save,
Bow down, renew to-day thy vows
Beside his martyr grave!

FREDERICK L. HOSMER.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher no later than Thursday Afternoon.

SUNDAY, February 28.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, M.A.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ARTHUR PEARSON; 6.30, Mr. R. W. PLETINGER.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. JOSIAH WEDGWOOD, M.P.
Ilford, Unitarian Christian Church, High-road, 11, Mr. E. R. FYSON; 7, Rev. J. ARTHUR PEARSON.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

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Butter-Scotch**

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Wholesome Confectionery"
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A sweetmeat for all, and may be given
with confidence to the youngest child.
In paper packets and tin boxes—
various sizes.

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Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
 Richmond, Free Church, Ormond-road, 11.15, Rev. D. BALSILLIE; 3.30, Rev. L. JENKINS JONES, "The Social Gospel of Jesus."
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
 Stratford Unitarian Church, 11, P.S.M., Rev. D. DELTA EVANS; 6.30, Mr. H. L. JACKSON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 11.15 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. L. P. JACKS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. C. A. GREAVES, D.C.L.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY; 6.30, Rev. JAMES CROSSLEY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDIE.
 OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. T. M. FALCONER, B.Litt.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. E. BAKER.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM-FORTH.

DEATHS.

HANCOCK.—On February 22, at "Fircroft," Englefield Green, Eliza Hancock, for 54 years faithful friend and nurse to Mrs. Enoch Harvey and family.

MARTINEAU.—On February 19, at 5, Eldon-road, Hampstead, N.W., Edith, youngest daughter of the late Rev. James Martineau, LL.D., D.D., aged 66.

SMITH.—On February 22, at Bispham, Edmund, youngest son of James and the late Elizabeth Smith, of Cheadle, Hulme, aged 34 years.

Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

WILLIAM KENRICK, *President*.
 JAMES DRUMMOND, *Vice-Presidents*.
 S. ALFRED STEINTHAL, *Vice-Presidents*.
 H. ENFIELD DOWSON, *Chairman of Committee*.
 GROSVENOR TALBOT, *Treasurer*.
 Southfield, Barley, Leeds.
 A. H. WORTHINGTON,
 1, St. James's-square, Manchester;
 HENRY GOW, 3, John-st., Hampstead, London,
Hon. Secretaries.

Donations.

Amount previously advertised	£2,637	10	0
In Memoriam: James Howard			
Brooks	250	0	0
Ronald P. Jones, Esq.	10	0	0
Mrs. Shannon	5	5	0
Miss E. S. Paget	5	0	0
Mrs. E. Cobb	3	3	0
H. Chatfield Clarke, Esq.	3	3	0
Mrs. Joshua Buckton	2	2	0
E. Focke, Esq.	2	2	0
Rev. Gordon Cooper	1	1	0

New Annual Subscriptions.

Amount previously advertised	58	16	0
Mrs. Wallace Bruce	3	3	0
Mrs. E. Cobb	2	2	0
Sydney Hollins, Esq.	2	2	0
Miss C. J. Paget	2	0	0
T. H. Russell, Esq.	1	1	0
Rev. Gordon Cooper	1	1	0

Increased Annual Subscriptions.

Amount previously advertised	£	s.	£	s.
tised	125	12	266	19
Miss E. S. Paget	2	2	4	4
Miss L. Paget	1	0	2	0

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